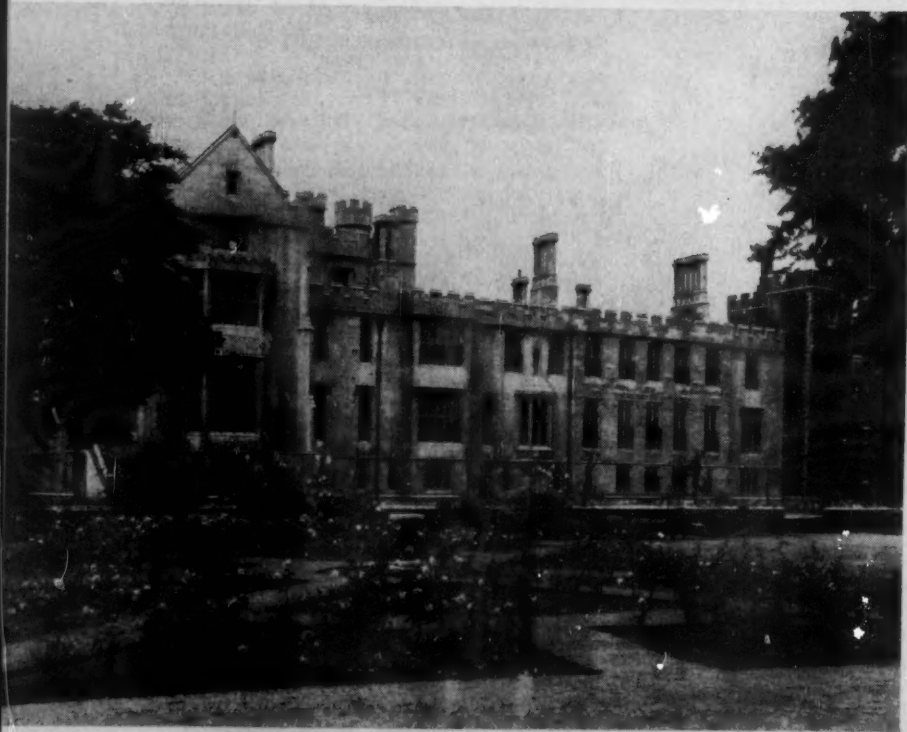


COMMON GROUND



The Council of Christians and Jews

PATRON: HER MAJESTY THE QUEEN

OBJECTS

To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.

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Cover Photograph

LAMBETH PALACE, the home of the ARCHBISHOP OF CANTERBURY

Photo: Fox Photo



WINDSOR CASTLE

12th April, 1956.

Dear Mr. Simpson.

I write to thank you for your letter of 10th April, 1956.

The Queen would be glad if you could convey to the Council of Christians and Jews, her appreciation of their message; she learns with interest that a Garden Party is to be held at Lambeth Palace on the 12th June, as a part of the celebrations of the Tercentenary of the re-established Jewish Community in England.

In these days when the principles of religious and racial toleration are challenged in so many ways, Her Majesty rejoices that this outstanding anniversary in the life of her people should be marked by such a gathering of Christians and Jews.

I am commanded to express The Queen's good wishes, as Patron of the Council, for the success of the occasion and for the continuance of the co-operation between Christians and Jews which it so well expresses.

Yours sincerely
M.E. Adams

The Reverend W.W. Simpson,
General Secretary,
The Council of Christians and Jews.

A Notable Occasion

AMONG the events by which the Tercentenary will be celebrated during the year," wrote Arnold Toynbee in an *Observer* article on January 7th last, "one's eye is caught by the announcement that, on June 12th, the Archbishop of Canterbury and Mrs. Fisher will be giving a Garden Party under the auspices of the Council of Christians and Jews. This is surely symbolic of a happy state of affairs."

None will question Dr. Toynbee's estimate of the significance of this happy event to which so many have looked forward for so long. Rather will they be confirmed and strengthened in this judgment by the gracious and inspiring message which Her Majesty The Queen, as Patron of the Council, has commanded to be sent and which we are privileged to reproduce here in *Common Ground*.

But if the Garden Party itself is "symbolic of a happy state of affairs," the Tercentenary in honour of which it is being held affords a solemn reminder of the constant need for vigilance in the behalf of the principles of religious and racial toleration which, as Her Majesty points out, are "in these days . . . challenged in so many ways."

It is this all important consideration that gives especial point to the good wishes of our most gracious Patron, not merely for the success of the Garden Party itself, but also "for the continuance of co-operation between Christians and Jews which it so well expresses." For the Council exists, not merely to promote understanding and goodwill between Jews and Christians, but to foster co-operation between them in combating "all forms of racial and religious intolerance."

To that task, encouraged and inspired by the example no less than by the words of Her Majesty The Queen, all who are in any way associated with the Council will pledge their best endeavours.

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Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.

A Christian looks at the Tercentenary

A. W. EATON

The Rev. Canon A. W. Eaton is Vicar of St. Peter's, Leicester. He spent many years in the Union of South Africa, and is a member of the Executive Committee of the Council of Christians and Jews.

THE CELEBRATION of three centuries of Anglo-Jewish life affords an opportunity for a Christian to pay tribute to the contribution that Jewry has made to his own life and to those with whom he has lived. This acknowledgment is made without patronage and without effusion, for so much of the contribution has been made so naturally that it would never have dawned upon the contributors that they were making any at all.

My first experience of Jewry goes back to boyhood days in the early part of the century in the East End of London. There, living together with so large a Jewish population, we Christian lads were soon aware of this stranger in our midst, and quickly began to look forward to the observance of the Sabbath, for it gave us an opportunity of getting into the Jewish home, and of learning something of the Jewish way of life. I was a very small boy when I first learnt the rules that govern the striking of a match on the Sabbath, and came to understand the significance of the Motzah, of which I was always glad to take some home to my mother. We were impressed by the loyalty of Jews to their religion when they closed their shops for Passover and Atonement. We envied their new clothes for the New Year. We were intrigued by the Mezzuzah on their door-lintels, and by their prayer shawls. We learnt something about the meaning of Kashruth, and picked up odd bits of Yiddish. Our

earliest impression of our Jewish neighbours was that they were a very religious people. This soon gave way to other impressions, however. For the most part as boys we played together and later in the factories found ourselves working together. There we got to know Jews as fellow industrialists working hard and often. Yet there was never any question that they *were* Jews. Although they were always very much "one of us," there was always something quite different.

The price of Jewishness

I learnt much about "the Jew" from my Church, where I was given no mean grounding in the Old Testament. Here I began to discover the significance of the Chosen People, and found the evidence for the Feasts and Fasts, which had often seemed to us rather odd. It never dawned upon us lads in London to associate our Jewish neighbours with the crucifixion of Christ. That question just didn't arise. What we did learn from our Churches was that the Jewish people had been caught up in a great historical process, and that if you wanted to understand your Jewish neighbour, you had to learn to understand history, and we were all much too busy to think very much about that kind of thing.

What we soon did begin to discover in the early twenties of the century was that we were all being overshadowed by the now historic economic nightmare of the post-war depression, and regardless of the fact that we Christians and Jews together stood in the "dole queues," for the first time some of us began to hear grumblings about "these — Jews." It was too easy to nod a hasty assent, but deep down we knew that it was unworthy of us, for had we not grown up together, worked and played together, as a normal part of the East End family? But the depression needed a scapegoat, and "the Jew" provided a pathetic if false talking-point. The Jew has ever paid a high price for his Jewishness, and it is only now that one sees that regardless of everything that has happened to them, they would not have it otherwise. For it is to their great honour that at best they have never been ashamed of being Jews. It is perhaps one of their greatest contributions to civilisation, that "homeless" as they have been for so great a part of their life, they have always, when given a home or sanctuary, been well aware that they would always be "Jews," and yet always part of the family.

My own rising interest in public affairs, in politics and religion, made it necessary for me to reckon even more seriously with the Jews. I lived in Hackney, which was rapidly becoming a dormitory of Jewry, and so was able to assess the Jew of my district, not only in his capacity as a neighbour, which was always good, but also in his capacity as a citizen. Here there was no apathy in political or municipal affairs: did they not help us return Herbert Morrison! I soon learnt that the Jewish names appeared on the local War Memorials in true proportion to the Christian. Jewish charity had become a by-word amongst those who were running the Depression soup-kitchens, and administering Poor Relief. Jewish initiative opened up large clothing factories, which brought new life and hope to the area. Burtons, Marks and Spencers, Lyons, altered much of the economy of the East End, and although some were still talking about "the — Jews," in Victoria Park and Petticoat Lane, even then we realised that it didn't really make sense.

Accepted in the community

Living then in that small, and I suppose insignificant part of the world, the East End of London, until 1925, I was not seriously conscious of the significance of the re-entry of the Jews to England 300 years before, of the Whitehall Conference of 1655, and of the Petition of Manesseh Ben Israel. The same was true, I am quite sure, of my contemporaries. We accepted the Jew for what he was worth, and we had little cause for real criticism. We did not know why he had come into the family, but having come in, we accepted him, as we did those who had come from Lancashire, Wales, and Scotland. I think on the whole we rather glibly thought that they knew a good place when they saw one! All that mattered to us was they came and took a normal place in the life of the family, and were never ashamed of being different from it.

I did not get a chance to look at Jewry as a world factor until I went abroad, to South Africa. There I saw Jews no less worthy but different, for my position now brought me into regular contact with the diamond and gold merchants of that country. I saw something of the rise of the great industrial combines; the Empires of Beits, the Schlesingers, the Joels, the Albus; I saw the work of the great Rabbis, Hertz, Landau, Bender; I saw many Jews making fortunes for themselves, and, what was much more important, pouring those fortunes into the common life of South Africa, as

they helped to build up the Universities of the Cape, the Witwatersrand, and the Free State. I saw their imagination as they helped to plan South Africa's Museums and Art Galleries, and to endow her great Hospitals. Money and service being poured into every conceivable charity, Christian or non-Christian, Black or White, Afrikaner, or English, always on the Jewish principle that the home of his adoption is his own home, for which he must take due responsibility. I saw Jews take their place in local Government, and in public affairs from Town Councillors to Cabinet Ministers, always as a natural expression of their Nationhood, not of patronage, but of responsibility.

Contribution to the nation

There were few clouds on the horizon of South Africa in those days of the late Thirties, but the sudden rise of Hitler hit South Africa hard. Then, just as in those "dole queues" of the Twenties, so in the late Thirties, the Jew became once more a scapegoat, this time for some sections of the South African community. Many of us in public life, knowing as we did, the true nature of the Jew, were compelled to go to his defence, and in order that we might do this effectively, we were compelled to look at the whole of the so-called "Jewish question." This made us look at history as we had been told to do years before. What was the place of the Jew in the life of the world? What had been his place in what was for many of us our own Homeland, England? What was his place in South Africa, and what should have been his place in Europe? In studying that history we discovered many Christians who were well-armed for the fight against antisemitism in South Africa, a struggle which called forth some of the best work done in human relations in that country, for we were able to pay honest testimony to a people who had been more than faithful to the trust placed in them by our forefathers three hundred years before. We saw that to look at an English Jew, or a South African Jew, was to look at any decent English citizen, to discover someone who recognised that the very fact of "belonging" brought with it certain responsibilities; that if you belonged to a family then you think of the family—if England is your home then England is your responsibility, if South Africa, then it is South Africa, and that the Jew had lived by the principle that the family or nation can only be what you are in it, and what you give to it. If your Nation needs your sacrifice, you make it.

And the historical evidence is that the Jew has never hesitated to make this contribution to the life of the Nation, wherever it has been.

Such I believe is the strength and the glory of the Jewish contribution to our common life, for which this Tercentenary gives us an opportunity of saying "Thank you."

Unlike some other national groups, who have just as richly and naturally become part of our common life, Jews have also made and continue to make a unique spiritual contribution. They are the people of a Book, and whilst not every Jew is religious by any manner of means, they are fundamentally a people of God, and they are a salutary reminder of the Fact of God, and some of us are aware that we need constantly to be held to the truth that the Hand of our God is upon us. For what it is worth then, I rejoice with Jewry in its Tercentenary. I offer my thanks to God that they have been amongst us—and that they are so much an integral and natural part of our Society. I thank God for their "otherness," and like them would not have it otherwise, and wish them all the blessings of Peace.

European Influences on Anglo-Jewry

CECIL ROTH

Articles in previous issues of "Common Ground" have traced the factors which led to the return of Jews to this country three hundred years ago. In this article Dr. Cecil Roth outlines the developments in Europe since 1656 which have affected the subsequent history of the Anglo-Jewish community. Dr. Roth is President of the Jewish Historical Society of England, and author of many well-known books on Jewish history.

THE DEVELOPMENT of Anglo-Jewry during its three centuries of existence has perpetually been dependent on circumstances abroad. On the whole, it is unfortunately necessary to add, on adverse circumstances abroad: so that Anglo-Jewish history presents a succession of waves of refugees who in this blessed land realised (in the words of the Jewish Passover ritual) the change "from slavery to freedom."

The earliest settlers who established the Anglo-Jewish community in 1656 were almost all *Marranos*—that is, crypto-Jews from Spain and Portugal who, long forced to dissemble their true faith, had

found in England even before the formal Readmission a land of relative freedom. This element continued to send its representatives to England, and their descendants to dominate the community, until late in the eighteenth century: a sharp spurt in immigration following the great Lisbon Earthquake of 1755, which caused such searchings of conscience everywhere. The marriage registers of the Spanish and Portuguese community in London, as late as this period, record the repetition of the wedding ceremony on behalf of couples of mature age, *vindos do Portugal*: and even at the time of the Napoleonic Wars, some persons in their Aliens Certificates intimated that they had come to England for refuge, their parents having been burned by the Inquisition. The Sephardi (Spanish and Portuguese) community was of course reinforced throughout this period and down to our own day by other elements—including *berberiscos* escaping from the fetid mellahs of North Africa, and *italianos* who were endeavouring to throw off the cramping effects of Ghetto life, with all of its abasement and misery, in Italy.

Poverty-stricken refugees

Before the seventeenth century was over, Ashkenazi immigrants had begun to settle in London, enjoying the advantages of privileges that had been slowly won by their Sephardi kinsmen. Some of these, like a few of the Marrano magnates, were affluent gemmerchants of Amsterdam and Holland, who came for the purpose of trade and found the land good. But from the beginning a sprinkling, and in the end a vast majority, were poverty-stricken pedlars escaping from the miseries of Jewish life in Germany, in many parts of which Jews were excluded from even the elementary human rights: or from Poland, where since the Cossack massacres of 1648-9 the whole vast community had been reduced to indigence and lived under circumstances of perpetual terror.

Unfortunately, no research has been done on the all-important question—precisely why, and whence, these Ashkenazi pioneers came to England. We have a list of the founders of the Portsmouth community, in the mid-eighteenth century, which indicates the place of origin of most of the persons mentioned. The Plymouth Aliens' List of the period of the Napoleonic Wars gives systematic details of the date of each individual's arrival in England, his port of entry, and his native place abroad. By a combination of such details, it should be possible for some person with the requisite

knowledge of continental circumstances and conditions perhaps to suggest what was the geographical area in question, and what perhaps was the immediate impulse which may have led to their emigration. Again, it seems that there were no Jewish communities in England outside London up to 1738—so at least we are informed by D'Blossiers Tovey, the pioneer historian of Anglo-Jewry, in his *Anglia Judaica*. By 1760 or 1770, there were quite a number of them, in Portsmouth, Plymouth, Exeter, Birmingham, Bristol and so on. Was there any specific impulse which led to this immigration? One may think of the expulsion of the Jews from Bohemia in 1744-5 by the Empress Maria Theresa, against which George II of England made a remarkable diplomatic protest on humanitarian grounds. One may think of the recurrent Haidamack massacres in Poland about this time. Is there any connexion between these events, and was the influx of these indigent foreign pedlars to be associated with any such specific events overseas? Here again is an important matter for further enquiry.

The first part of the nineteenth century saw a difference in the nature of the immigration. It is perhaps the only period of Anglo-Jewish history in which the stream of immigration was on the whole spontaneous and of its own volition. Those who came were poor Dutch cigar workers, German younger sons, a sprinkling of persons from the upper economic class who acted as agents for their family businesses, particularly in the textile industry, and so on; as well as a fair but by no means preponderant number of Russians and Poles. One characteristic of this wave is significant. Humbert Wolf, whose parents belonged to this element, pointed out how much the German Jewish immigrants did to stimulate musical, artistic and cultural life in the textile centres of the Midlands and the North. And there was a remarkable tendency to swift religious assimilation, mainly in the first instance to Unitarianism, so that to a great extent this element's descendants are no longer members of the Jewish community.

Persecution in Russia

With the outbreak of persecution in Russia in the eighteenthies this relatively tranquil and settled period, in which perhaps for the first time in Anglo-Jewish history the native-born element had outnumbered the foreign born, came to an end. From now on, for some twenty-five or thirty years, there was a constant procession of



Soup Kitchen for Poor Jews: Spitalfields, 1879

immigration to England from the Empire of the Czars. There were two immediate causes. One was the actual physical violence against the Jews which now became endemic there, and which added the word *pogrom* to the English language. The other, and perhaps the most effective, was the passage in 1882 of the May Laws of horrible memory, which on the pretext of protecting the Russian peasant made life impossible to the Russian Jews, who were expelled from the smaller rural centres and herded together in vast hopeless masses in the towns of the Pale of Settlement, while being excluded from the more ample opportunities elsewhere. This it was that brought about the great wave of immigration into England, which changed the face of Anglo-Jewish life a generation ago and permanently modified the composition of English Jewry. The old communities were vastly reinforced, and new or virtually new ones—Glasgow, Leeds and so on—came into existence, with their own flourishing lives. The throbbing Yiddish-speaking cultural and social life of the Pale of Settlement was now reproduced in London and Manchester, with its theatre, its daily press, its trade union

movement, and so on: and the cheap-tailoring industry, which in the end was to bring about a social revolution in Britain, was given a remarkable impetus. The structure that the older Anglo-Jewry had evolved, however, in the previous two centuries, centring on the Chief Rabbinate and Board of Deputies and in London the United Synagogue and the Board of Guardians, proved flexible and resilient enough to accomodate and to absorb the newcomers with what we see in retrospect to have been a prodigious rapidity and success: the process being given an artificial impetus by general military service in World War I.

Victims of Nazism

Again, in the period between the wars Jewry in England achieved a balance, and an English Jewry in the fullest sense seemed to have emerged. But once again, the balance was disturbed by the outbreak of Nazi persecutions on the continent and the reception by England in the period from 1933 onwards of tens of thousands of refugees, who like their predecessors had to be received, accommodated, and helped. How Anglo-Jewry, themselves the descendants of earlier refugee-waves from other climes, achieved this is perhaps the noblest page of its history. But it would have been impossible but for the practical sympathy shown by the British people generally, who regarded it as a proper manifestation not merely of the Jewishness, but of the Englishness, of the English Jew, that they should not "hide themselves from their own flesh."

Throughout the period which we have been considering, the "foreign" influences on English Jewry have naturally been very great. One may say that at the outset the London Sephardi community was simply a dependency of the great cultural tradition of that of Amsterdam, on which its organisation was modelled, its liturgy dependent, and its literature based. The cultural life of the community was in Spanish and Portuguese, and in those languages its sparse literature was printed. At the beginning of the eighteenth century, David Nieto introduced something of the cultural atmosphere of Italy, and with it a whiff of a Hebrew revival, but it did not come to much. On the other hand, the Ashkenazi community was a reflection of that of Amsterdam or Hamburg, on which too its organisation was based. An immigrant from one of those places who came to London would have found the language, the organisation, and the outlook familiar.

The assimilative force of the English people made itself felt on both elements very soon, but was to some extent counterbalanced by the later waves of immigration. On the other hand, in matters of organisation and social outlook the English influences manifested themselves very strongly indeed, and before long preponderantly. The informal spontaneous emergence of the characteristic Anglo-Jewish institutions is in itself specifically English, and the Anglo-Jewish synagogue began to reflect at an early date both in its services and in its organisation something at least of the spirit and outlook of the English Church. In the nineteenth century, the influences of the *Wissenschaft des Judenthums* which had begun to emerge in Germany began to make themselves felt to some degree in England, but the English Jewish spirit, while it regarded such intellectual movements with veneration, never took very kindly to them. Only at the end of the century there was something in the nature of an English Jewish Renaissance, unfortunately short-lived, which combined the English and the Jewish spirits in a literary and humane approach to Hebraic studies. Perhaps something of the same sort may be re-emerging today, but the traces are hard to find. English Jewry has to inspire it now, besides the great heritage of the past, the living influence of the throbbing Jewish life of the United States, and the great spiritual and literary as well as political revival for which it looks to the State of Israel.

Race Relations: the Historical Background

CYRIL BIBBY

This article is one of a series of papers which have been specially written as background material for schools conferences arranged by the Council of Christians and Jews, on "Race, Religion and Colour." The papers will be printed in "Common Ground" in the belief that they will be of interest also to our readers. Dr. Cyril Bibby, who writes the first article, is Senior Lecturer at the College of S. Mark and S. John, London.

ONE OF THE difficulties in discussing race relations is that of definition. In biology, the word "race" is normally used to mean a section of a species clearly distinguished by characteristic features from the rest of the species, and such races are commonly produced when one part of the total species population is isolated

over a considerable period from the remainder of the population. In the case of our own species, the different sections of which have from the earliest days interbred to a greater or lesser degree, there is no such thing as a "race" in the narrowest and strictest sense. However, although populations with intermediate characters exist and blur the lines of demarcation, it is not too inaccurate to refer to the three or four main divisions of mankind as races.

But even these great groups do not correspond with the common, loose, use of the word race. The Mongoloid peoples include not only the Chinese and their near neighbours, but the Eskimos and Amerindians too. The Caucasoid peoples include not only most Europeans, but many North Africans and most Indians. The Negroid peoples include not only the great bulk of Africans, but also many groups in Oceania and some in mainland Asia. But there is no such thing as a "European race" or "British race" or "Chinese race" or "Arab race." And, certainly, there is no such thing as an "Aryan race" or a "Jewish race."

Muddled thinking about "race"

"Aryan" is a linguistic term for the supposed root-language of the Indoeuropean tongues, and to speak of an Aryan race is as inaccurate as to speak of a black-skinned language. Similarly, "Jewish" is a social and religious term for a people with a common historical heritage and religious tradition, and to speak of a Jewish race is as inaccurate as to speak of a broad-nosed theology. Thus, in the strictest sense, any discussion of race relations would largely exclude precisely those group-tensions which the man-in-the-street has in mind when he speaks of racial prejudice. To do this, and so stifle the discussion at birth, would clearly be absurd. Here, therefore, having emphasised the inaccuracy of the common conception of race, and while insisting that many of the groups referred to below are not races at all in any precise use of the word, we deal with various intergroup relations which are often called "racial."

No doubt from early times different local and tribal groups were in conflict for territory and food and so on, but this pre-history scarcely concerns us here. We also know that, from the beginnings of recorded history, victors have exploited vanquished and different religions have competed and communities have commonly been convinced that they were in some way superior to their neighbours; but once again there was not normally anything which could be

called "racial" in these discriminations and prejudices. Early Greek society was partially built on slavery, but this was a matter of military conquest rather than of any theory of "racial" superiority; in ancient Rome, political and social rights went with citizenship, not skin colour. In early Christendom, the great gulf was between faithful and infidel, and ethnic origin was irrelevant; the great new force of Mohammedanism recognised no distinction between black and brown and white, but only between those who embraced Islam and those who did not. Naturally, people in those days were well aware that individuals differed in colour and hair texture and facial features, but a man was not condemned to social segregation or political impotence because he was of different so-called "race."

Justifying slavery

As the world was opened up by the great mariners of the fifteenth and sixteenth centuries, and Europeans saw that great material advantage might be gained by the exploitation of the natives of Central and South America, an important change in thinking occurred. Disturbed consciences had to be stilled, and the fable was fabricated that the Amerindians were an inferior race, to whom the brotherhood of man did not extend; but there were always admirable priests who denounced this cruel racialism as unchristian. Similarly, although the largely British-controlled African slave trade was often justified on religious grounds, it would be a mistake to imagine that in essence it depended on that sort of colour prejudice which we know in the modern world. Throughout the eighteenth century men and women of England itself were being kidnapped and sold abroad into indentured labour, while at the same time the sons of African chiefs were being educated in England and received into high social circles. The slave trade was one facet of a somewhat ruthless society rather than a specifically anti-Negro phenomenon, and some of the leading eighteenth century figures—Steele, Pope, Sterne, Johnson—supported Negro rights. A series of test cases in the English courts during the 1760s and 1770s eventually established the legal freedom of former slaves on English soil, and the humanitarian efforts of Wilberforce and others led in 1807 to the prohibition of the slave trade by Britain. By 1834 slavery was made illegal throughout the British Empire, in 1843 France followed suit, and in 1863 the Dutch government did likewise.

Unfortunately, the legal abolition of slavery did not solve all problems, even when it was extended by the American civil war to the Negro slaves of the Southern states. The very fact that for some two or three hundred years most slaves had been Negro, and their masters usually white, had done much to establish the idea of innate "racial" inferiority. Moreover, the opening up of missionary centres in Africa emphasised in the European mind the idea of the Negro as a primitive and often cruel pagan; and, as the novels of Thackeray show, there was emerging early in the nineteenth century a quite specific colour prejudice. This prejudice strengthened as the decades went by, and in the latter half of the century Darwin's theory was increasingly misapplied to provide so-called "scientific" sanction for the idea that the darker-skinned "races" were lower in the scale of evolution, biologically and not merely culturally inferior to those of lighter hue.

Since then, from the days of Reconstruction in the U.S.A. and the terror of the Ku Klux Klan with its fiery cross, on to the post-war efforts of Presidential Commissions and the Supreme Court to destroy the colour bar, Negroes in America have been fighting for equality. In South Africa they are now subject to deeper discrimination than ever, in Central Africa the dragons' teeth of colonialism are sprouting in violence and the future of race relations is obscure, in England itself the traditional tolerance is being tested as more of our "coloured" fellow-citizens from the West Indies settle here. But, unless the western world is to go down under the impact of the demands for ethnic equality now being made everywhere (and possibly to find itself a subject "racial minority" in a world whose inhabitants are overwhelmingly of colours other than pink), its people will have to put aside all racial prejudice very quickly and completely.

Discrimination against Jews

We have already emphasised that the Jews do not constitute a "race;" and the fact that in England it is often possible to identify a Jew by his physical features is due largely to the chance that, in this country, a high proportion of the people with, for example, Armenoid facial characteristics, happen to be Jewish. But, although not a race, Jewry has from very early times maintained itself as a largely self-contained community and has suffered discrimination which is often inaccurately called "racial." Long before the fall of

Jerusalem in A.D. 70 sent the Jewish people on its wide-wandering search for a homeland, there had been Jewish settlements in the cities of the Greek and Roman world, and even in those early days there was sometimes friction between the Jews and their neighbours. But, generally speaking—and it is worth remembering that Jews and Christians together were cast into the arenas of Rome for refusing to admit the divinity of the emperor—for the first few centuries of the Christian era the Jews pursued their lives and made their devotions at peace with the surrounding Christians and pagans.

“People of the Book”

The emergence of Islam in the seventh century led at first to the persecution of Jews in Arabia, since they would not accept the religious claims of Mohammed, but eventually they and the Christians were tolerated in the Moslem world as “People of the Book.” As the Moslem power expanded, Jewish communities spread with it; and although at times both they and the Christians suffered discrimination and were made to wear distinctive yellow patches on their clothing, by the tenth century the Jewish people were powerful in the economy of the Moslem world and occupied some important posts of state.

Meanwhile, the fortunes of the Jews fluctuated from place to place and from time to time in the Christian world. In Spain and Byzantium, menaced by the Moslems, the Jewish people were suspect as “Asiatics” and potential allies of Islam; while, further away from the Moslem threat, the Popes gave protection to the Jews in Italy and there were many Jewish settlements in France and Germany and Central Europe. In the twelfth century, after the dynastic feuds of the Moslems allowed the emergence in Spain of the Christian Kingdom of Castile, there was a fine flowering of Jewish culture.

.... or “infidels”?

Now, however, as the mounting force of Christendom unleashed Crusades against the Moslems, the Jews also came in for persecution as “infidels.” In A.D. 1215 the Fourth Lateran Council revived for Jew and Moslem the yellow patch earlier imposed on Christian and Jew; and, as the Christian merchant and artisan classes developed, the Jews were increasingly excluded from their former occupations. At the end of the thirteenth century they were

RACE RELATIONS: THE HISTORICAL BACKGROUND

expelled from England; soon France followed suit, and in the fifteenth century the Spanish persecution destroyed that great centre of Jewish civilisation. In Italy papal protection could be purchased at a price, but otherwise the Jews of Europe had to flee into Poland and Russia and the Turkish Empire.

The Reformation, despite its regard for the Hebrew tongue, brought little relief to Jewry; and it was eventually from the Catholic Emperor Charles V that in the sixteenth century letters of protection were obtained. Unfortunately this tolerance was short-lived: eventually the ghetto was established throughout the Catholic world, and in the seventeenth century hundreds of Jewish communities were destroyed in Poland and Russia. The refugee stream now flowed west into Protestant Holland and England, again it was possible for a Jewish capitalist class to flourish, and in the eighteenth century the American Independence and French Revolution opened new doors to freedom.

The nineteenth century, unfortunately, saw the situation sharpened both by increasing nationalism and by a developing ideology of race. To the religious intolerance of the Jews, and the commercial envy of them, there was now added the pseudo-scientific concept of them as a so-called "race." Even in France, whose Revolution had brought emancipation, the Dreyfus case signalled mounting antisemitism; in Russia the Czarist regime used Jewry as a scapegoat for its tyranny; and eventually, in the thirties of our own century, the German Nazis raised antisemitism to its mad and evil climax.

Today, when intergroup tensions are developing all over the world, it is instructive to look back over history and see how group relations, whether racial or pseudo-racial, have varied between harmony and discord. There is nothing inherent in the nature of man which requires intergroup tension, and we must work for a society which will eliminate it.

WHERE TWO FAITHS MEET

By REV. W. W. SIMPSON, M.A.

The possibilities and limitations of co-operation between
Christians and Jews

Price 6d. (Postage 1½d.)

THE COUNCIL OF CHRISTIANS AND JEWS

Kingsway Chambers, 162a Strand, London, W.C.2

Some Impressions of the Holy Land

E. L. ALLEN

The Rev. Dr. E. L. Allen is Senior Lecturer in Divinity at King's College, University of Durham.

THE YEAR 1955 is memorable for me because, among other reasons, I was able to visit West Africa in the spring and to spend Christmas and New Year in the Holy Land. My purpose in the first case was to renew contact with former students now scattered about Nigeria, to lecture at the new University Colleges of Ibadan and Achimota, and to study conditions in countries that are on the verge of self-government. In the second case, I went in fulfilment of a long-cherished hope, to see the biblical sites and observe for myself the geographical background against which the history of Israel and the ministry of Jesus need to be set if they are to be adequately appreciated. I shall not attempt to interest the readers of *Common Ground* in the first of these visits, though some may like to know that I met in Kano a Jewish merchant from Lebanon who kindly put his car at my disposal to enable me to find an African clerk in his employ elsewhere.

The visit to Israel and Jordan was, as I have indicated, a tour of the "holy places" in the first instance, with but slight opportunity for acquainting oneself with modern developments. I went out duly armed against the blandishments and legends of guides, only to find that those who accompanied us were careful to state that they did but retail tradition, leaving us to decide what to accept and what to reject. I went too, prepared for the crassest commercialism, only to find Jerusalem amazingly free from anything of the kind, and then to meet it, on New Year's Day, in an excruciatingly blatant form, in Nazareth. What distressed most of the party was something we had not expected; that the places we went to see were so often covered up beneath bejewelled altars or shrouded in darkness. Byzantine mosaics and Crusader churches are admirable—but in moderation, please!

Mixed history

On the second day after we had crossed into Jordan by the Mandelbaum Gate (if there was a gate there, we did not see it!) we were taken into the enclosure where the Mosque of Omar has replaced the Temple of Solomon, Zerubbabel, and Herod. I stood beside the massive Rock and reflected that, perhaps, before the

Hebrew tribes under Joshua broke into the Promised Land, the priest-kings of Jerusalem had offered sacrifice here to the Most High God. How many buildings have arched over it since then—a Jewish temple, a Christian church, a pagan temple, a Christian church again, then a mosque, a church once more, and for centuries now, again a mosque. We who were Christians were allowed to enter it, but the other People of the Book whose associations with it were so much stronger than our own, they might not.

Christian Shrines

The Church of the Holy Sepulchre was disappointing, both because it was concealed beneath so much scaffolding and because the darkness of the interior was well-nigh impenetrable, and the thin pencil of light cast by a taper gave little assistance to the eye. Most of our party found the alternative site associated with the name of General Gordon much more convincing. It must be admitted, of course, that that was not because we were qualified to judge, but because it was so attractive. The Garden Tomb nestles peacefully in a garden tastefully kept by an Arab family in the employ of the Church of England. With sunshine on the flower-beds and an unfinished tomb lying beside the completed one, Easter was brought very near, and the overhanging hill outside spoke of Calvary. We went back into the noise of the city with worship in our hearts.

The living past

In a sense, however, the value of such a visit is not in the particular places one sees, but in the view one gets of the country as a whole, so that names in the textbooks come to life before one's eyes. How often had I read of the Plain of Sharon, and here we were actually driving along it. There before us lay the Plain of Esdraelon with the brook Kishon that swept away the armies of Sisera. I saw now what the Judæan hills were like when David led his sheep over them, though one would hope the pasturage then was richer than it is today in December. The Sea of Galilee will have sparked in the sunshine as Jesus and his disciples walked beside it. Yes, and two fishermen are mending their nets by the water, as three others push off in a boat from that little jetty. The Tiberias we admired so much continues the Greek city of two thousand years ago, and when we walked through the streets of Tel Aviv with their tempting shop-



OLD AND NEW IN ISRAEL

The new city of Ashkelon alongside the Philistine city of the same name

Photo: Herz

displays or supped chocolate in a Viennese café halfway up Mount Carmel, we reflected that we were in the modern counterparts of Caesarea with its mixed population and Greco-Roman style of life.

What of present day Israel? As I have said, we saw but little of this and then only in passing. But everywhere we went we were struck by the dynamism, the energy, and the resolution of this new nation. For centuries the Jew has read in his synagogue of how one day the desert is to blossom as the rose. Today in Israel he has brought this promise to fulfilment again and again. Give him a malarial swamp and the colonist, baffled twice, will return a third time and transform it into a fertile plain. Give him a line of sand-dunes by the sea, and the architect and builder between them will convert it into a residential area and run up a luxury hotel for the entertainment of people like ourselves. Give him a range of barren hills, and the afforestation expert will clothe it with trees. In such a country, obstacles seem to exist only to bring out the strength of those who have vowed to overcome them. Is there another people that has such a record?

We spent only a few hours in the New City of Jerusalem, but they were crowded with memorable experiences. If Professor Norman Bentwich reads these lines, he will recall how he and his gracious lady honoured us that day with their company over lunch, and how he then accompanied us to the site of the new Hebrew University, built to replace the one now cut off on Mount Scopus. Here was the evidence of an indomitable spirit. "Our pride, the pride of Jewry throughout the world, has been taken from us. Let us waste no time on wishful thinking or vain regrets; let us build again, better if possible this time, and may the achievements of the new University surpass even those of the old." So the site and the buildings, rising one by one on it, seemed to speak to us. We left Professor Bentwich to walk back to Jerusalem, while we drove on to Haifa.

Earlier in the same day we had visited what purports to be the site of the Last Supper, a building that stands over what is now identified as the Tomb of King David. Most of us found it impossible to believe *both* could be genuine, and we were not sure of the evidence for either. The guide took us to a simple set of chambers near by in which are preserved memorials of six million Jews who perished in Europe under the Nazi tyranny. Ghetto currency was there, the yellow badge of shame, scrolls of the Law dyed with the blood of worshippers, and ashes from the extermination camps. We spent half an hour in the evil atmosphere of scientific barbarism and came out sickened at heart. Then we remembered the Forest of the Martyrs we had passed earlier in our tour, the hills that are being covered with six million trees, one for each victim of those terrible days. It is the same spirit at work as in the new University, the spirit that accepts dreadful losses and by so doing turns them into gain.

At home in their own country

We were struck too by the making of a new nation on the soil of an old country. The Jewish caretaker of an abandoned mosque informed me that his English was exhausted with "Good morning" and "I love you!" As neither remark was peculiarly relevant, we had recourse to German and were soon on such good terms that he refused a tip. That is the old generation, with its roots in Europe or America, or it may be in the Yemen or North Africa. What of the new generation? On the plane that carried us home there were some twenty Israeli lads coming to this country to train with the British

Navy. They would have to learn English the hard way, for they spoke only Hebrew. A young man in Tel Aviv whom I visited remarked on how at home one felt in a country where one never had to wonder whether one was being singled out as a Jew, because the other people on the street, in the shops and taxis, were also Jews. A new nation is being fashioned out of the refugee, the immigrant, and the volunteer who offers his service to the land of his fathers.

The reader of this article will naturally expect some comment on the political situation. A tourist is not qualified to suggest a policy, not even to judge a situation. Here again, I must be content to record some few and superficial impressions. I have spoken so far of Israel only. But our party spent six days in Jordan, and if we did not have the best accommodation, we had one of the most helpful and obliging of guides, an Arab Orthodox Christian from Bethlehem. Twice we caught a glimpse of refugee camps, but feeling was running high at the time and our guide did not consider it advisable to take us into one. We saw the frontier at some of its most serpent-like and fantastic stretches and shared the wish of the ordinary man on both sides that communication might again become possible. We sensed that two figures competed for the loyalty of many in Jordan, one the young king Hussein and the other Colonel Nasser, whose star has risen on the Arab world. The most hopeful sign in Jordan was the educational programme that is being implemented at elementary and secondary levels.

In Israel there were signs everywhere of tension, though this was accompanied less by fear than by iron determination. In some parts the country narrows down to such an extent that even the coast-dweller develops something of a frontier mentality. Three and a half years' military service—what a burden on the youth of the country! In Tel Aviv and Haifa the municipal authorities were organising civil defence and drawing up plans for air-raid shelters. The settlements on the frontier had orders, we were told, to defend house by house. The newspapers at the time were full of the arms deals that were bound to strengthen the Arab states, and in particular the mounting armaments of Egypt and the ambitions of Colonel Nasser were watched with equal anxiety. Yet they had much to say also of a peace offer to the Arab states, and no one wanted war.

For one who has seen something of the transformation of Israel thanks to Jewish industry, technical skill, and generous investment or donation, it would be terrible indeed were all this to be broken

into by war. But there is a more serious consideration than that. Israel is the living space of one and three quarter million Jews, not merely in the sense that they have made their homes and earn their livelihood there, but in the sense that for most of them there is no other country that would receive them. Quite literally, it is Israel or death for them; and they know only too well what hideous forms death can assume, for has it not claimed many of their own kin? There may be those in Israel who want to expand and conquer, I know nothing of that. I am convinced that the vast majority of its people only want to live. And where else *can* they live?

And what of the Arab states? Of the others I know nothing, but there can be no greater interest for Jordan than peace. The contrast between Jordan and Israel is one of centuries; and if one does not necessarily think Jordan unfortunate because it has no Tel Aviv and no King David Hotel, it could do with scores of such agricultural settlements and industrial enterprises as Israel has. Jordan has no University, it is pathetically short of technicians and in need of capital for development; the peasant still employs primitive methods of agriculture, and I saw no sign of any effort to exploit the resources of the Dead Sea. If only Jordan could have a generation of peace and outside assistance to educate its people, store water and plant trees, integrate the refugees and lift from the shoulders of its own population the burden of poverty! What I for one would wish for most devoutly is that the Jerusalem that is now a bone of contention between the two nations might become the centre from which they learn to cooperate.

Comment

THE NOT-SO-WELL-INFORMED MAN

One of our modern difficulties is to keep abreast of developments in the many issues on which we feel we ought to be well informed. Often we find ourselves lacking even the essential background knowledge without which it is impossible to reach a reasonable judgment on events as they happen. We glibly say that ignorance breeds prejudice; but how many of us must confess to ignorance even of matters that are of particular interest to us.

To take two only of the many questions that will be of concern to every reader of *Common Ground*—the situation in the Middle

East, and the problems of race relations in Southern Africa. Most of us would have to admit to at least an inadequate knowledge of many of the factors—historical, economic, political, cultural, or religious—that make these problems what they are today. The B.B.C. is therefore to be congratulated on two series of talks and reports that may help us to fill in some of the gaps. The Home Service series on the Middle East, and the Third Programme talks on *Aspects of Africa*, make a valuable contribution to a true understanding of the issues in these “problem areas.” We commend them to all our readers.

The difficulty about extended series of broadcast talks is, of course, that we are apt to miss some of them. *The Listener* may sometimes help us to remedy the defect; but we would suggest to the B.B.C. that they should consider printing series of this kind in booklet form. The Editor of *Common Ground* would certainly buy copies!

GOODWILL MESSAGE

The children of Wales broadcast each year a message of peace to the children of the world, on May 18th, the anniversary of the opening of the first official peace conference at The Hague in 1899. The broadcast is given in many different languages, and brings replies from the children of many countries.

This is the thirty-fifth year that a peace message has been broadcast by Welsh children. Many of those who joined in the earliest messages must have died in war. Others are now working to bring about peace and understanding between the nations of the world. We hope that this year's message, and those in years to come, may inspire both those who send it, and those to whom it is addressed, to continue the struggle.

About Ourselves

THE HAMPSTEAD COUNCIL of Christians and Jews held its Annual General Meeting on May 3rd. After the formal business of the meeting was completed, Mr. Israel Finstein gave an extremely interesting address on “300 Years of Anglo-Jewry.” We hope to have an article by Mr. Finstein on the same subject in the next issue of *Common Ground*, as one of our Tercentenary Year features on the Jewish community.

The Hampstead Council is at

present exploring the possibility of making a film on *The Peoples of Hampstead*, for use in schools, clubs and other groups in the borough. We shall hope to comment further on this as the project develops.

We report with great regret the death of Mr. H. H. E. Edwards, who only recently was appointed as Treasurer of the Hampstead branch, and we extend our sincere sympathy to the members of his family.

ABOUT OURSELVES

Mr. Harry Seigal, who has for many years taken part in the Council's Trio Teams of speakers, has now taken over the Treasurership.

AT CARDIFF, the Annual Meeting of the local branch was held on April 16th, when the Rev. W. W. Simpson gave a talk on "The Jewish Tercentenary Year."

Mr. J. H. Edwards and Mr. Freedman were elected as Honorary Secretaries of the Cardiff Branch to succeed Mr. Athan Morgan and Mr. H. W. Shibko, who have held office for many years and who now become the Honorary Auditors of the branch.

IN MANCHESTER, a new development in the programme of the local Council is a series of lunchtime discussion meetings. The first was held on March 22nd, when after an informal Buffet Luncheon the Bishop of Middleton, who is Chairman of the Branch, spoke about the common background of Judaism and Christianity. His talk was followed by a short discussion. The function was felt to be a great success, and it provided an opportunity for members to meet socially as well as to hear a most interesting address.

The Manchester Branch is to hold its Annual Dinner on June 25th, when the Rt. Hon. Herbert Morrison, M.P. will be the Guest Speaker.

Manchester is also arranging two further conferences for school children, on July 10th and 11th. Readers of *Common Ground* may remember the report of the first children's conference in Manchester in our September-October 1955 issue.

REQUESTS FOR speakers from the Council have been even heavier during the past winter season than in previous years. In the London and Home Counties area alone some hundreds of meetings have been addressed with audiences ranging from

the senior forms of secondary schools to professional men's clubs. In addition to individual speakers, film shows and discussions based on gramophone recordings have been arranged, and there has also been a considerable demand for teams of speakers, Christian and Jewish. On a number of occasions African or West Indian speakers have been introduced into these teams, to represent the increasing coloured community in England.

THE COUNCIL'S Education Officer was asked last year to submit a background paper on teaching about race relations in English schools for an International Conference. The Council has since been working further on this subject, and on May 22nd held a conference at the Royal Empire Society in London attended by about 40 teachers and educationists, including a number of Commonwealth teachers in training. The speakers were Dr. Cyril Bibby (of the College of SS. Mark and John) who discussed the theoretical considerations involved in the teaching of race relations; Miss L. E. Charlesworth (Headmistress of Sutton High School) who drew attention to the administrative problems arising from the teaching of this subject, in connection with the school curriculum; and Mr. H. G. O. James (Lecturer at London University Institute of Education) who put forward some practical proposals. Professor J. A. Lauwerys, Chairman of the Council's Education Commission, presided over the conference.

Secretary Shorthand Typist

An immediate vacancy occurs on the staff of the Council of Christians and Jews for a Secretary Shorthand Typist. Five day week. Apply in writing, with full particulars of qualifications, experience, and salary required, to the Organising Secretary, Council of Christians and Jews, Kingsway Chambers, 162a Strand, London, W.C.2.

Book Notes

The Jews in South Africa

By Gustav Saron and Louis Hotz
(Oxford University Press 35s.)

Gustav Saron and Louis Hotz have brought us a breath of fresh air from the South African scene. All too often what we now receive from that unhappy country is purtified with prejudice, racialism, and intolerance. In their *History of the Jews in South Africa* these joint Editors have produced for us a history which is full of good things and which gives us grounds for hope that even yet a better day will dawn for the peoples of the South. Most of the book will of course interest mainly the South African and those Jews whose forefathers have played so wonderful a part in the common life of the Union. Yet for all who want to know the whole story of South African affairs, it will be necessary to have read this book, for much of the political, economic and cultural life of the people of the Union can only be fully understood and appreciated in the light of the important part Jewry has played in the national life. The Editors have spared no efforts in interpreting the contribution of that community which only makes 5% of the whole population.

The Epilogue of the book is of considerable significance, and opinions will for ever differ as to whether this is its strongest or weakest part. For myself, I think it is governed too much by the zeal to make the case of the Jew as a "good South African," which could be interpreted as being on good terms with the Nationalist Afrikaans. There can be no question that the Jew in the present South African scene can only be "wary." His bitter experience of Hitler's dictum: "the Jews today—the Christians tomorrow," may well lead him to wonder whether the present racial policy of the South African Government may not lead to a similar conclusion: "The Black today: the Jew tomorrow."

Both Editors are deeply concerned about the political scene—and know that the Jew who has been a faithful South African, can have little in common with "Strydonism."

It is a matter for considerable regret that so little has been said about the

co-operative work between Christians and Jews, and especially about all that was achieved and learnt in this connection during the war years.

Conflict and Harmony in an Adolescent Interracial Group

By Irwin Katz
(New York University Press 1955)

The great stirring of conscience about interracial prejudice which is one of the legacies of the Nazi persecutions has been the cause of a number of practical experiments in the field of race relations. The best known are those of the Springfield project in U.S.A. and the Pestalozzi village in Switzerland. Here we have a report on another of these experiments, in the shape of a voluntary youth club formed in an American town under the official sponsorship of the municipal government and consisting of over forty boys and girls of mixed colour. Its object, briefly stated, was to "carry to the community at large a program of education in democratic relations." It was called, appropriately, in view of its dramatic activities, the "Young Masquers."

The report, though it contains nothing sensational, provides invaluable data for any who may wish to know what effect is produced on the behaviour and mental attitudes of two conflicting groups when they are brought into close association. There is an interesting analysis of what are called "contact motives," that is the inducements which led the white members of the group to want to mix with the coloured and vice versa. "I'm white," said one of the boys in a typical answer when questioned on this subject, "so I'd better ask a coloured girl to dance with me to show how democratic I am."

The conclusions reached by the author of this report after a long period of observation and frequent interviews is that the club had considerably more effect in changing the attitudes of its white members than of its coloured. In the case of both groups there had been some weakening of the original stereotypes but the Negro's suspicions of white people's behaviour, even when outwardly

friendly, tended to persist. And perhaps the best commentary on the whole experiment was given by the white boy who said: "I always think of the Negroes I know as individuals, not as Negroes, but when I don't know them I always think of them as Negroes." Even in the most propitious conditions people have not yet learnt to accept members of a different group purely on their merits.

Jesus in His Time

By Daniel Rops
(Eyre and Spottiswoode, 30s.)

Whatever may be said in the way of criticism of this book—and it will inevitably arouse much controversy—one thing is certain. It is a book that will have to be reckoned with in all subsequent studies relating to Christianity and its founder. For it gives one of the fullest and most vivid accounts of Jesus and the environment in which he lived to be found in modern literature. All the authorities relating to this subject—the Old Testament, Apocrypha and Pseudepigrapha, the Gospel and other books of the New Testament, the Talmud, the Greek philosophers, Josephus and the Roman contemporary writers have been drawn on and freely quoted. There are, also, frequent references to later Christian art and legend. And the whole of this material has been treated in such a way as both to satisfy the demands of the specialist and provide the average reader with a remarkably penetrating description of the life and character of Jesus.

Nevertheless, as has been hinted, criticism will arise from many different quarters—an inevitable fate, perhaps, awaiting all who tackle this particular theme. First it can be submitted that the account here given belongs to an orthodoxy of the past and fails to take into account the findings of modern scholarship. Much of it, for instance, is based on the Fourth Gospel and no allowance is made for the possible accretion of posthumous material in the intervening period between the death of Jesus and the writing of this book. There is some inconsistency, too, in the method employed for the purpose of apologetics. When dealing with the miracles, for instance, the

author seems to want to have it both ways, to appeal, as it were, in the same breath to both mystic and rationalist.

But the most serious flaw in the book is its treatment of the Jews to whom the author shows an almost fanatical hostility. Their persecution is due to the "justice of God." They pursued Jesus "with indefatigable viciousness." Christianity "was more opposed to Judaism than Paganism." Such are a sample of the author's views.

And so a final judgment will sorrowfully echo the words "The pity of it, Oh the pity of it!" Such a great opportunity has here been lost, such resources of intellect, scholarship, artistry squandered. It is useless to speculate on what might have been if the author had used his great gifts for the promotion of a genuine understanding of his subject. An important book: this certainly is but the verdict must be that it is important only as a piece of special pleading on behalf of an orthodoxy that has failed to establish any real contact with the finer insights of contemporary religious thought.

Services and Prayers for Jewish Homes

(Union of Liberal and Progressive Synagogues)

This little prayer-book has now gone into a second edition. Nearly all the services have been expanded, and an additional and welcome feature has been added in the shape of a number of hymns with their musical score. The book is beautifully printed and produced and will surely encourage among Liberal Jews the practice, so often neglected by all religious groups today, of holding regular family prayers in the home.

The Spirit and the Church in the New Testament and in Our Day

(Geist und Gemeinde im Neuen Testament und Heute)

By Eduard Schweizer

(Christian Kaiser Verlag, Munich, DM2)

Professor Schweizer, of Zürich University, examines in this booklet the

concept of a "human community" or "society" expressed in various writings of the New Testament, and the implications from that concept for our own age. This is a serious and sober contribution to the study of [moral] theology. The writing is simple, straight-forward and clear. "It is the spirit that makes of the community a church." Schweizer's critical survey is of relevance for both the history of New Testament times and our own present-day situation. The booklet should find many readers in many countries; its style is so clear and satisfactory that a translation into English might prove a welcome task to a young theologian in this country.

The Eighteen Benedictions, the Lord's Prayer and the Rhyme
(Achtzehngebet und Vaterunser und der Reim)

By Karl Georg Kuhn

(Verlag J. C. B. Mohr, Tübingen; DM 6.80)

In this brief and well-written study, the author, formerly Professor in the University of Göttingen and now in Heidelberg, maintains the thesis that the rhyme, as a means of poetic expression, originated in Jewish liturgy. He instances cases where rhyming occurred in ancient Hebrew lyrics, and shows that it was already consciously used in some of the canonical psalms. The main part of Kuhn's study deals with the different versions of the *Shemoneh Esre* and with the Lord's Prayer in St. Matthew and St. Luke in their original Aramaic wording. The author proves conclusively that the oldest sections of the *Shemoneh Esre* were arranged in accordance with the principle of rhyming the last syllables of verses, and he proves also that this poetic fashion was already highly developed amongst Jews when the Eighteen Benedictions were composed. Basing his further investigation on the premise of close relationship of the Lord's Prayer to Jewish forms of worship, Kuhn attempts to establish the Aramaic original of the Lord's Prayer. Although the wording of that prayer has been handed down in two Greek versions that are both rhymeless, it is Kuhn's contention that the original

in Aramaic rhymed. It is possible to accept this deduction even though some of the words which Kuhn suggests for the original of the Lord's Prayer may appear to be conjectural.

The little booklet should find many interested readers. It sheds light on the cultural background of the New Testament, it contributes to our knowledge of both Palestinian and Hellenistic Judaism, and it raises problems that are fascinating from the point of the study of poetic modes in Western languages.

Faith and Works in Lutheran Theology

(Das Verhältnis von Glauben und Werken in der lutherischen Theologie)

By Ragnar Bring

(Christian Kaiser Verlag, München; DM 17.50)

This book by the Scandinavian scholar Ragnar Bring, first published in Helsinki in 1933, has now been made accessible in a German translation that appeared in *Forschungen zur Geschichte und Lehre des Protestantismus* (series 10, volume 7) in 1955. The German publishers are to be congratulated on their effort to bring this important book to the knowledge of a wider public. Luther's teaching on Faith and Works not only occupies a central stage in Protestant theology, but it is also one of the most easily misunderstood and misrepresented theological themes.

Resting upon sound knowledge of Luther's works and of the development of his ideas, matched by clear appreciation of the influence upon Luther by men with whom he consorted, Ragnar Bring succeeds in dispelling many of the current cheap misconceptions about Luther's theology. He does not deny that some of Luther's more unguarded statements on "faith" are "ethically dangerous," yet he considers these statements in their proper perspective within the framework of Luther's theology as a whole.

It is hardly possible to do justice to Bring's scholarly presentation of the subject in a necessarily brief review. Both Anglican and Roman Catholic students of theology will be well advised to consult the book.

The theological problem of the relationship between Faith and Works is, of course, a wider one than seen through Luther. It is of primary importance for a correct understanding of the writings of the Apostle Paul and it exists, as has often been overlooked, also in rabbinical theology. The Babylonian Talmud (Tractate Sanhedrin 97b) records that Rabbi Joshua (Yeshua) interpreted the words from Isaiah 52, 3: "Ye were sold for naught, and ye shall be redeemed without money" in the sense: "Ye shall be redeemed without repentance and good deeds." Similarly as this rabbinical saying cannot be understood as holding the whole of rabbinical teaching on good deeds, so certain of Paul's utterances on the unprofitableness of works cannot be taken as being representative of the Apostle's entire teaching on ethics.

**Martin Luther: Ausgewählte Werke. Fünfter Band:
Von der Obrigkeit in Familie,
Volk und Staat**

(Christian Kaiser Verlag, München; DM 23,00)

The present volume contains twelve of Luther's works (tracts, epistles, homilies etc.) from the years 1520 to 1534. The subjects are all devoted to social teaching, such as obedience to secular authority, the maintenance of schools, entering the contract of marriage, commerce and usury, possibility of salvation for military personnel, and others. The edition, in modern German, follows closely the best original editions and gives on the margin the page numbering of critical standard editions.

Not only English cloth merchants, who come up for some reproof for their commercial transactions in Luther's pamphlet of the year 1524, but the members of other occupations also will find much for their benefit in these writings.

**Studia Theologica, Vol. 8 (1955)
*Ordines Theologorum Scandinavicum,
through C. W. K. Gleerup, Lund***

The recently completed eighth volume of the periodical "*Studia Theologica*" contains besides other con-

tributions three studies of importance for the New Testament and its interpretation. Bertil Gärtner, in an article *The Habakkuk Commentary (DSH) and the Gospel of Matthew*, investigates into the relationship between one of the Dead Sea Scrolls and the form of exegesis of scripture that is characteristic of the circle for whom the Gospel according to St. Matthew was written. Professor C. Spicq of the University in Fribourg, the author of the now famous Commentary on the Epistle to the Hebrews, analyses the concept "charity" in the Second Epistle of St. Paul to the Corinthians. Paul Winter writes on *The Treatment of Sources in the Gospel of Luke* and tries to demonstrate that behind the work of St. Luke there are older sources that had emanated from a group more closely in touch with the circle of Jesus' direct followers or disciples. The seven Scandinavian Faculties of Divinity and the publishers of *Studia Theologica* are to be complimented for their achievement in promoting the cause of modern historical study of Holy Scripture.

CORRECTION

We regret that in the last issue of *Common Ground*, certain passages in the article "History and the Old Testament" appeared in print in a form departing from Dr. Paul Winter's manuscript. In particular, the concluding paragraph dealing with C. Kuhl's book *Die Entstehung des Alten Testaments* contained the following words:

"In conclusion we welcome the writer's affirmation that 'the Church has always opposed those who rejected the Old Testament . . . it firmly and incontestably remains part of the Holy Scriptures of the Christian Church' as being of interest and importance to Christians of whatever denomination."

Dr. Winter points out that his original manuscript read:

"Of more than purely scholarly interest are Kuhl's words on the attitude of the Catholic Church to the Old Testament: 'The Church has always opposed . . .'"

A NEW IDEA FOR MEETINGS

The Council has recently been sending teams of speakers representing the Christian, Jewish, and Coloured communities in this country, to lead discussions on:

"RELIGION, RACE AND COLOUR"

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